

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

VOL. VIII.—NO. 43.

HARTFORD, SATURDAY, NOVEMBER 14, 1829.

WHOLE NO. 407.

## CONDITIONS.

### THE CHRISTIAN SECRETARY.

PUBLISHED WEEKLY AT HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE

CHRISTIAN SECRETARY ASSOCIATION.

AND

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From the American Baptist Magazine.

THE CRITICAL STUDY OF THE BIBLE, THE VITAL PART OF A THEOLOGICAL EDUCATION.

It is a declaration of the divine Spirit, that the gospel is the power of God unto salvation. We might, indeed, reasonably suppose, that if the Bible be a revelation from God, that it would bear upon it some striking impress of his moral character; and that in this, together with its adaptation to the nature and exigencies of our race, it would shine by its own light, and evince internal evidence the most convincing, of the divinity of its origin. That this accords with fact, observation and experience both attest. Whenever divine truth has been divested of the appendages with which human wisdom would adorn it, whenever it has been sought with an humble spirit, and has been set forth in its native simplicity, it has commended itself to the consciences of men with power; it has won its own way, has had free course, and has been glorified. In proof of this, the history of its triumphs furnishes the most ample evidence. The day of Pentecost witnessed them; our own age has witnessed them; we ourselves have seen them; and in view of the wondrous changes which have been wrought in individual and in social character, we have been led to feel, that it is not by human might, or wisdom, or eloquence, but by the gospel of our God, which is his power unto salvation.

Such considerations and facts as these have for ages past, exerted a powerful influence throughout the protestant world. It is an influence which has rescued the Bible from the dark recesses in which it had long been hidden, and has exalted it as the only standard of truth and the rule of duty. Time was, when in countries nominally Christian, the circulation of the Bible was prohibited by law, and confined to a wicked and a crafty priesthood. From them alone, the people were to receive instruction and guidance. To regard the authority of the word of God, as superior to that of a human tribunal, to appeal to its decision, in opposition to priests and reverend councils, was frowned upon as heresy, the most dire and damnable. But that age has past away. The mighty reformation, of which Luther and Calvin were the master spirits, convulsed the systems under which the nations long had groined, delivered the people from the shackles of papal domination, and directed them from their degraded state, to lift up their eye to the standard of revealed truth, which was now exalted as the light of the moral world.

Since then, a spirit of free inquiry has generally distinguished Protestant Christians.—They have been the professed advocates for the supremacy of truth. Though in many instances, even they have evinced too much love of spiritual dominion, yet all the religious freedom which has blessed our world, has found its home among them. Thus in our happy age and country, the Bible has been long esteemed, as the grand tribunal of appeal, by which every opinion is to be tried, and every controversy silenced.

But though in our times we have sufficient light to make the darkness of past ages visible, yet of that light, we ourselves have not felt the full and happy influence. Though the Bible has nominally the high place which it claims amongst us, yet its truths have not been sought with sufficient earnestness, nor have we given it that undivided and fixed attention which it deserves. This charge, in its general import, will no doubt be acknowledged; but to speak more definitely, we think it to be a serious fact, that in the pursuits of the Christian ministry, the study of the Bible has not the place which, in this age particularly, its relative importance demands.

The age in which we live is characterized by a spirit of noble enterprise, by the general diffusion of knowledge, but especially by the prevalence of a refined infidelity. The infidelity of our age is not like that which once arose, with daring front, and lifting high its arm, railed out aloud its blasphemies against Jehovah, threatening, by its own might, to exterminate from earth every vestige of Christianity. When the walls of Zion were stormed, there were not wanting men, who, girt with armor of ethereal temper, stood ready to repel the rude attack. They acted well their part. But now infidelity has changed its position,

and its aspect has assumed the name and the garb of Christianity, has entered into the sanctuary, has taken into its hand the book of God, with the contents of which it has become familiar, and with ingenuity more than human, has diverted the precepts of truth from their real intent, and has clothed error in a form that seems to be divine.

This is an infidelity, which in its external aspect is very amiable. It calls forth respect, by the apparent candor, and the liberality of its spirit. It challenges no open opposition. It is witty and ingenious, and difficult of attack.—It glories in its pride of learning, in its lofty fellowship with the style, the spirit, and the genius of ancient Prophets and Apostles; and while its principles are all congenial with its own depraved feelings, like the arch tempter of our Saviour, it relies for the success of its argument upon its appeal to the authority of God himself. Now in contending with an infidelity like this, it is not enough that the ministers of the word draw from revealed truth those simple principles which are obvious to every honest mind, and when wielded well, are sufficient in the warfare with an infidelity that is bold and undisguised. The infidelity of which we speak, is one which takes advantage of present circumstances. It travels back to former ages, acquaints itself with the history, the literature, the laws and the manners of those to whom were first committed the oracles of God, and with the idioms and the usage of their sacred writers; and from this high ground, it throws obscurity round the mental vision of plain good men, and draws arguments in opposition to the simple principles of Christianity, which, if fairly drawn, would be decisive. It is true, the honest mind that seeks enlightening influence from above, may satisfy itself with regard to the essential truths which God designed to teach. "The meek he will guide in judgment, and the meek he will teach his way." But it becomes the avowed defender of the truth, to meet the enemy in his own fortress; to take the ground to which he is challenged, lest if he shrink, his reluctance or inability, be imputed to the weakness of his cause.

The demands made upon the students for the ministry, by the exigencies of the present age, may be more clearly seen, if we consider the fact, that the state of popular theological opinion in this country, is fast approaching what it has been for some time past in Germany. There, those who hold the station of Christian Teachers, have dignified themselves by the name of Rationalists. They have not merely exercised their reason, in judging with regard to the evidences of revelation, but in deciding what ought to be its dictates. They have been very skilful in bringing its doctrines to harmonize with their own preconceived opinions, and their feelings. Their results they defend by arguments drawn from *oriental idiom*, and the *usage of language*. With them, the plain evangelical doctrines of human depravity, and the regeneration of Christians, have originated in a general misunderstanding of the meaning of sacred writers. They suppose that the strong expressions respecting the pervading depravity of man, are mere Hebraisms, which have reference only to the external conduct. Regeneration, denotes only a reform of moral habits. Salvation by grace, denotes nothing special in the economy of God, in regard to man, but only the happiness conferred by the exercise of his general benevolence. The election of grace, denotes no unmerited act of sovereign love on the part of God, in behalf of those who are saved, but merely his endearing kindness, exercised towards those who choose to love him. The mighty works of our Saviour, though acknowledged to be deeds of mercy, which evince his holy character, may yet be all accounted for from natural principles. And with many, the declarations of David and Isaiah, respecting the happiness of future times, are the poetic effusions of holy men, who sang as poets are wont to sing, of the expected glory of their nation, and of golden ages yet to come.—These are but a few of the grand results, at which in modern times, thousands have arrived, who are called Protestant Christians, who bear the name of Christian Doctors, who stand in the sanctuaries of the church, and who minister at her altars. This light which they have struck out in the philosophy of religion, they dispense to others as fast as prejudice will give way for its admission.

Now we know that it is a declaration of the divine word, that the "natural man receiveth not the things of the Spirit of God." And although every true Christian, taught by the Spirit, may satisfy his own mind that in interpretations like these the principles of revelation are divested of all their energy and their value, yet this is not sufficient for the professed defender of the "faith once delivered to the saints." It becomes him not only to show that the Bible is a revelation from heaven, but to guard its several truths from the abuse of an ingenious and a witty interpretation. And for this, the mere might of eloquence is not sufficient. The clear illustrations which a fine genius may derive from history, from natural or moral science, are not sufficient. The question to be discussed is one of simple fact. The inquiry is What did the sacred writers mean to teach? Have we understood their idiom and their usage, or have we mistaken it? We are aware that the truths made known by God to "holy men of old," must have been communicated in language accordant with the

usage of those to whom the Scriptures were addressed, or else to them the Scriptures would have been no revelation. If then, in forming our opinions, we have not been at the pains to become familiar with their usage, if we have rather substituted our own, it becomes us soon to be aware of the fact, and to bow to the supremacy of truth, although it may break up our long established systems, and scatter to the winds the doctrines we have cherished with our affections. Truth is eternal and powerful, and must prevail, and the sooner we discover it, and yield to its dictates, the more safe and happy will it be for ourselves.

But if we feel a strong confidence that such interpreters as have been mentioned, have themselves perverted the words of truth, that, influenced by the pride of learning, and the genius of a false philosophy, they have entirely misconceived the meaning and the spirit of the sacred writers, then it becomes us to prove their error, not by an appeal to mere human authority, or by any long course of moral reasoning, but by an evocation of the truth of God, from the very words which the Holy Spirit has indicated. While searching the Scriptures thus, we may feel that we stand on firm ground.—Having sought the truth from its very fountains, we may preach it with the more boldness. But without such an humble study of the Bible, however splendid may be our education, however much of eloquence, of literature, or science it may have embraced, it is yet defective in its vital parts.

It is much to be lamented, that the *mode of studying theology*, which has long prevailed, has been such as to give great advantage to the interpreter of the Scriptures, whose feelings are opposed to evangelical truth. The state of theological science as it has existed in some of the most eminent schools, in our own country, as well as in other countries, bears a strong analogy to the state of natural science in the times which preceded the rise of Sir Francis Bacon. In those ages the schools were splendid, and the teachers men of high renown. They labored long and hard. To the pursuit of science, they unreservedly gave their lives. But they saw not the right course. They approached the mysteries of nature, not as scholars, but as theorists. They gave to dogmatism the place of enlightened reason.—System after system appeared, each having its train of earnest advocates, who for its defence were skilled in all the arts of controversy.—But notwithstanding all their efforts, their results form but a sad monument of human inability.

Bacon, whose name has a high place in the history of philosophy, formed no new sect or theory. He merely directed the attention of the world to the *right mode* of studying nature. He taught the student, instead of assuming the place of a dogmatist, to take that of an humble inquirer; instead of learning or forming systems, and then exercising his ingenuity in bringing nature to harmonize with them, to learn *simple facts*, and thence to deduce those general truths which, when rightly classified, would well deserve the name of science.—This discovery, so simple in its nature, shed new light upon the philosophic world. Upon this simple principle Newton ascended from observing the fall of an apple, to learn the great law of gravitation, and thence to form a body of science, which was so well based and so firm as to stand by its own strength, and to mock all contradiction.

To be Continued.

## MISSIONARY INTELLIGENCE.

### SOUTH AFRICA.

REVIVAL AMONG THE HOTTENTOTS.

Extract of a letter from Messrs. Hamilton and Moffat, dated New Lattakoo, 6th March, 1829; addressed to the Directors.

Esteemed Fathers and Brethren in the Gospel, It is with peculiar feelings that we now take the pen to address you; for through the tender mercies of our God, we feel called upon to write in a strain rather different to that which has hitherto been the burden of our communications. The contents of our former letters, like Ezekiel's roll, were only calculated to depress the spirits and lower the hopes of such as longed and prayed for the prosperity of the Buchuan Mission. Thanks be to God for that gracious aid by which He has ever kept his feeble servants from sinking in despair.—The gracious promises of our Redeemer; His faithfulness and zeal to perform them; His interferences in seasons of affliction and distress; and the prayers of His church,—are topics on which we have dwelt, and which have proved a reviving cordial to our desponding souls. Keeping these in view, we were often enabled to unburden our sorrows at the feet of Immanuel, and to rejoice in hope.

From former letters, you would learn that for nearly the last twelve months, the attendance of the natives on divine service was not only pretty regular, but continued imperceptibly to increase; and our hearts were often gladdened to see that rivetted attention to the speaker, which to us seemed a prelude of something real. Our congregations also began to assume that decorum and solemnity which we were wont to behold in our native land.—Whether this arose from respect to their teachers, or the force of truth, we were for a time, at a loss to know. A few months ago, we saw for the first time, two or three who appeared to exhibit the marks of an awakened con-

science. This feeling became gradually more general (and in individuals too the least expected,) till it became demonstrative that the divine blessing was poured out on the word of grace. To see the careless and the wicked drowning the voice of the Missionary with their cries, and leaving the place with hearts overwhelmed with the deepest sorrow, was a scene truly novel to the unthinking heathen. But neither scoffs nor jeers could arrest the work of conviction. Two men (natives,) the most sedate in the station, who had long listened to the word with unabated attention, came and declared their conviction of the truth of the Gospel, and professed their deep sense of their ruined and lost condition. One of these was a chief of the Bashutas, a tribe which was first driven from their own country by the Caffres, and afterwards plundered of all by the Mountaineers.

About eight months ago, Aaron Yosephs, who had removed to this station for no other purpose but to get his children educated, and to acquire for himself the knowledge of writing, was soon afterwards aroused to a sense of his awful state by nature. Being able to read, and possessing a tolerable extensive knowledge of divine things, it was the more easy for us to direct him to the Lamb of God who taketh away the sins of the world. About three months ago, he became a candidate for baptism. On Sabbath last, he and his three children were publicly baptised. The scene was very impressive, and more easily conceived than described. Our meeting-house was, as usual, too small for the congregation. It was with difficulty that order could be maintained, owing to the sobs and cries of many who felt the deepest interest in what they saw and heard. Aaron's wife, who is a respectable and industrious woman, and who had for a long time stifled conviction, could now no longer restrain the pangs of a guilty conscience. An old Hottentot (Yunker Swart-boy,) and a Mochuan who had apostatized, when at the old station, saw the enormity of their guilt, and were cut to the heart. The former in particular, for a time seemed inconsolable. On Monday last we held our Missionary prayer-meeting. The attendance was great, and the whole presented a most affecting scene. Many, independent of every remonstrance, were unable to restrain their feelings, and wept aloud so that the voice of prayer and singing was lost in that of weeping.—It became impossible for us to refrain from tears of gratitude to our indulgent Saviour, for having thus far vouchsafed some tokens of his presence and blessing. These things are not confined within the walls of the sanctuary.—The hills and dales, the houses and lanes, witness the strange scene. Sometimes three or four at a time, are waiting at our houses for counsel and instruction. For some time past, the sounds which predominate in our village, are those of singing, prayer, and weeping.—Many hold prayer-meetings from house to house, and occasionally to a very late hour; and often before the sun is seen to gild the horizon, they will assemble at some house for prayer, and continue till it is time to go forth to labor. It has often happened lately, that before the bell was rung the half of the congregation was assembled at the doors.

From the Missionary Herald for Nov.

### BOMBAY.

JOINT LETTER OF THE MISSIONARIES. The Catholics.—The Catholics are considerably numerous in Bombay, the whole number on the island being estimated at not less than 16,000 or 18,000. A few of these are descended from families originally from Portugal, but most of them are of Hindoo origin, whose ancestors professedly embraced the Christian religion about two centuries ago. At that time Bombay belonged to the Portuguese, and great efforts were made by the Jesuits, aided by the patronage and favor of government to introduce Christianity. By these means many natives became proselytes to the Catholic faith. But though they assumed the name of Christian, yet they have never ceased to be idolaters; for instead of their former idols, they substituted the images of saints, to which they pay a religious homage and worship as really idolatrous as the worship paid by the Hindoos to their gods. These nominal Christians are exceedingly ignorant, and there seems to be nothing which the priests so much dread as an increase of religious knowledge. To see their people addicted to wickedness of almost every kind, appears to give them but little anxiety; but if they hear that a Bible or any religious book or tract has found its way among them, they endeavor by persuasive arts and threats to obtain it; and we have reason to think they do not generally rest easy till they have succeeded in getting it into their own possession. Missionaries here, and at other places on this side of India, have generally considered the Catholics to be in the same need of the Gospel as the Hindoos, and they not unfrequently find them more inaccessible than the heathen.

### IRELAND.

The following extracts are from a zealous and devoted minister of the Episcopal church in Ireland, to his correspondent in this country, communicated for the Philadelphia Recorder.

CAVAN, July 10, 1829.

"Respecting the feelings and conduct of the clergy of our establishment I can corroborate the statement made in my last communi-

cation, from further experience. Clerical meetings, as they are called, are now become general in every diocese. I was present at one here a few days ago, and was delighted to find such a spirit existing. These are private meetings, exclusively of the clergy, for the purpose of reading the Scriptures, and prayer. In these, conversation of the most interesting kind is engaged in, and the different members go down to their respective parishes, edified in piety, and heightened in zeal. They are held about once a month. When on this subject, I cannot avoid expressing my regret as to the state of the Presbyterian church here—Arianism is awfully spreading, and I fear that true evangelical love waxeth cold. There has been a split in this town within the last twelve months, and two distinct congregations are formed. The Synod of Ulster which met at Lurgan last week, presented a most grievous picture to the serious mind. Nothing but violence and mutual recrimination seemed to pervade the assembly, affording matter of joyful exultation to the enemies of Protestantism, and sincere grief to its friends. The subject of Arianism was not the immediate matter of discussion. This is to be tried in August, and I think a schism will be the consequence.

"I suppose you have learned from the public journals that the great question of Catholic Emancipation has at length been settled.—The Roman Catholics are free, but I am sorry to say that the tranquilizing effects of the measure so confidently calculated on by its advocates, have not at all followed. The Roman Catholics are more violent than ever, and the Protestants are also justly incensed, and the consequence is, that at almost every fair, there are party quarrels in which lives are lost.—Great numbers of Protestants are emigrating to America, perfectly disgusted with the measures pursued by government.

"In my religious report of Ireland, I should have mentioned a new association, lately formed, denominated 'The Home Mission.' The object set forth by its title is to send out missionaries of the church of England 'two by two,' to the more unfrequented parts of Ireland, to preach the Gospel in every place and to every people—churches, chapels, court houses, market houses, &c. are alike occupied by them. These missionaries are almost altogether regularly settled clergy, who obtained leave of absence from their own peculiar fields of labor, and lend themselves to this blessed work for one month or more; therefore they are gratuitous servants, except as to their travelling expenses. When necessary, substitutes are provided in their respective cures."

From the Christian Watchman.

### MASSACHUSETTS BAP. CONVENTION.

This Convention held its anniversary at Newton on the 28th and 29th of October.—All the Associations in the State, except the Leyden, were represented by their Delegates. At half past ten, the President, Rev. Daniel Sharp, took the chair, and Rev. J. Going was Secretary. Introductory to business a very appropriate prayer was offered by Rev. H. Loomis.

Special Committees, on the State of Religion, on Religious Publications, on Ministerial Education, on Sabbath Schools, on Foreign, Domestic and Home Missions, were then appointed.

At 2 o'clock, Rev. T. Barrett delivered the annual sermon from Ps. lxxvii. 1, 2.

The annual Reports of the Secretary and Treasurer were read and accepted. By the Report of the Secretary, it appeared that several destitute Churches have received assistance, and improved in their condition, in the past year, by the medium of this Convention.

In the evening, the Delegates gave accounts of the state of religion in their respective Associations, by which it is evident, though not many extensive revivals have been experienced the year past, yet that the cause is gradually progressing, and the spirit of Christian liberality and evangelical effort has considerably revived.

On the morning of the second day's session, the special Committees reported, and their reports were accepted, and ordered to be printed in the Minutes.

At ten o'clock, the business of the Convention was suspended, and the Education Society occupied about two hours in deliberations upon the alteration of its Charter and Constitution, so that it may embrace the whole northern section of the United States, under the name of the Northern Baptist Education Society.

Rev. H. Jackson resigned his office as Secretary of this Society, and Rev. E. Nelson was appointed Secretary, pro tempore.

At half past twelve, the Convention resumed and finished its business. The next session is to be held at Southbridge, on the last Wednesday of October, 1830. Rev. A. Beach was appointed to preach the annual sermon, and Rev. Dr. Sharp his substitute.

The session closed with an appropriate address by the President:

The officers of the Convention are,—

Rev. DANIEL SHARP, D. D. President.

Rev. ABISHA SAMSON, V. President.

Rev. JONATHAN GOING, Corr. & Rec. Sec'y.

Rev. NATHANIEL STOWELL, Treasurer.

The Executive Committee is composed of eleven individuals, including one from each of the Associations in the Commonwealth.

After the Convention adjourned, a meeting of the Committee was held at Rev. Mr. Graf-



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**CHRISTIAN SECRETARY.**

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cester, last Wednesday in August. Rev. Silas Stearns to preach the introductory sermon. Rev. E. Thresher to write the Circular, and Mr. Bayley the Corresponding Letter.—*Chr. Wat.*

## CHRISTIAN SECRETARY.

HARTFORD, NOVEMBER 14, 1829.

We would direct the attention of our readers to the first article in this paper, on the Critical study of the Scriptures.—However well acquainted with Commentators—however well versed in oriental lore, and in all the human sciences; when the Messenger of the Gospel stands before his fellow mortals, to teach them the ways of everlasting life, he will find an intimate knowledge of the Bible, above all other acquisitions. This alone is the exhaustless mine, whence pure gold may always be obtained. This is a source which never refuses its supply to the poor and needy, who seek for it. Then let him who would store his mind with knowledge of the most interesting and useful kind; that knowledge which shall make him wise unto salvation—search the Scriptures.

Some communications are on hand, which shall receive due attention next week.

There has been no arrival of later intelligence from the seat of war, than we gave in our last. Interesting information is daily expected.

## HARTFORD COUNTY TEMP. SOCIETY.

MEETING AT WINTONBURY.

This Society was organized in Hartford, the 13th ult., and held its first monthly meeting at Windsor (Wintonbury,) the 20th.

There were present, Hon. Timothy Pitkin, LL.D. President; Samuel Pitkin, and Calvin Barber, Esqrs., Vice-Presidents; Seth Terry, Esq., Mr. Amos M. Collins and Moses Goodman, Esq., Directors; with delegates from Hartford, Berlin, Canton, East-Hartford, Enfield, Farmington, Glastenbury, Granby, Simsbury, Southbury, Suffield, Wethersfield, Windsor, and West-Hartford. The Auxiliaries in Burlington and Manchester were not represented. The Society has now 21 Auxiliaries, embracing exclusive of those not reported, about 1800 members. The exercises were introduced with singing, in good taste, by a very full choir. Prayer was offered by the Rev. Dr. Perkins, of West-Hartford. A brief summary of the Reports from the several Auxiliaries was read by the Secretary; and a few prominent facts, received from the delegates, were stated to the audience by Seth Terry, Esq., of Hartford, accompanied with interesting remarks.—The President then rose to announce from the chair, that the Rev. Mr. Linsley, of Hartford, would deliver an address, and avail himself of the opportunity to state briefly, the objects of the Society. He had occasion to mention the blessing and disastrous effects of ardent spirit; and, as if all the crimes and miseries and sorrows of the land had been gathered themselves out before his comprehensive view, the fire that had so often illuminated the halls of Congress began to rekindle; and he proceeded, without any premeditation, to expose the ravages of intemperance on property, health, character and life.—The intellect must have lacked elasticity that did not receive a spring, and the heart have lacked sensibility that did not experience thrills and throbs, to see a mind so intimately acquainted with all the institutions of the country, and so familiar with all the operations of those causes which affect the great interests of the community,—to see a mind so richly stored with practical knowledge, and so mighty in its march, pursuing intemperance, not only into our jails and penitentiaries and almshouses and all the lower haunts of crime and wretchedness, but into our halls of legislation and courts of justice, and to the sacred altar itself, dragging the monster from its very horns. The remark that the President, which were not quite so "brief" as he seemed to approve, and which no one but himself called "deviations," had so absorbed the attention of the audience that they must have forgotten the address which he rose to announce.

An attempt to sustain the high interest which had been awakened, was no very enviable experiment; and it is saying what can never be said in such a case, to say that the experiment was completely successful. The Address is requested for publication, and it is hoped that the friends of temperance may have an opportunity to derive from it instruction and delight which no analysis or representation can impart. It did occur that some prominent thought might be stated. But there is such a thing, though it is certainly a very rare thing, as an address, every thought of which seems to be prominent; and in such a case what thought shall be selected? So far as it was possible to judge from indications at the time, a very deep impression was made on the minds of a numerous and respectable audience, and a mighty impulse given to the cause of temperance. There was during the progress of the exercises a deep and deepening silence. There appeared repeatedly the sudden gush of tears; and towards the close there fell on the spirit a weight of solemn interest, and there began to operate a conviction of guilt, a sense of shame, and in many minds a forbidding of wrath, to which tears made no attempt to give expression.

The practical result cannot yet be known. But it is difficult to see how that man's mind can be constructed, who did not feel a conviction of guilt; irresistible, that "ardent spirit" is not only useless, but pernicious; and the proffer of religion who could return to his dwelling and not say, "It seems to be hardly right to use spirit" during the week as well as "on the Sabbath," has not much reason to expect any immediate trouble from his conscience; for that sinner of God will probably continue to sleep till waked by the archangel's trumpet.

The meeting was closed with prayer by the Rev. Mr. Burt, of Canton.

STEPHEN CROSBY, Secretary.

## POLITICAL.

## PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.

## No. X.

I would content myself with saying, in reference to the remaining treaties, that they are perfectly consistent with the preceding ones, were it not, that this sweeping declaration would by no means do justice to the cause of the Indians. Several of these treaties contain new and striking illustrations of the doctrine that the Cherokee were understood to possess their land in full sovereignty.

Fourth Treaty of Tellico, or N-nth National Compact with the Cherokees.

This Treaty was executed October 27, 1805, at the same place, by the same Commissioners, and fourteen of the same chiefs, and only two days after the next preceding one. The occasion of it is sufficiently explained in the first article.

Art. 1. Whereas it has been represented by the one party to the other, that the section of land on which the garrison of South Point stands, and which extends to Kingston, is likely to be a desirable place for the Assembly of the State of Tennessee to convene at, a committee from that body, now in session, having viewed the situation, now the Cherokees, being possessed of a spirit of conciliation, and seeing that this tract is desired for public purposes, and not for individual advantage, reserving the ferries to themselves, quitclaim and cede to the United States, the said section of land, understanding, at the same time, that the buildings, erected by the public, are to belong to the public, as well as the occupation of the same during the pleasure of the government. We also cede to the United States the first island in the Tennessee above the mouth of the Clinch.

Art. 2. The Cherokees grant a mail road to the United States, from Tellico to the Tombigbee, to be belaid out by viewers appointed on both sides.

Art. 3. "In consideration of the above cession and relinquishment, the United States agree to pay to the said Cherokee Indians \$1,600."

Art. 4. The treaty to be obligatory when ratified by Mr. Jefferson and the Senate.

Within a year or two past the statesmen of Georgia have contended that the national government had no authority to make treaties with Indians living, as they describe the matter, "within the limits of a sovereign and independent state." The fact is, that the national government is the only competent authority, under the federal constitution, to enter into engagements with the Indian tribes which yet retain their organization as separate communities, and are acknowledged to possess a title to land within definite limits. The uniform practice of the government has accorded with these principles; and Georgia herself has, until very lately, been urging Congress and the Executive to hold treaties with the Cherokees.

How did the State of Tennessee understand this subject? Let the first article of the preceding treaty answer. The Legislature of Tennessee, desirous of obtaining a site for the erection of buildings to accommodate their state government, sent a committee to view the point, at the junction of the two beautiful rivers, the Tennessee and the Clinch. The boundary, as it then stood, ran very near to the point; and the state solicited a square mile for the public object above described. The Cherokees, out of a spirit of conciliation, and for \$1,600 in money, ceded the section of land, with these remarkable reservations, viz. that they were to retain the ferries at the seat of government of Tennessee; and that the grants were made for public objects only. Of course the land would revert to the Cherokees, if the seat of government should be removed. As the legislature afterwards fixed the seat of government further west, no public buildings were erected at this place. Narrower boundaries were subsequently established between the United States and the Cherokees; but the ferries were held for a long time, if they are not now held by the assignees, of Cherokees. The treaty was ratified by President Jefferson and the Senate.

This whole transaction strongly illustrates several important positions, which have been taken, or implied in the preceding discussion, such as the inviolability of the Cherokees territory; the right of the Cherokees to withhold cessions of land, according to their pleasure; their right to impose such restrictions upon their grants as they pleased; and the treaty making power of the United States being the only medium by which a state can get a proper title to Indian territory.

Treaty of Washington, or tenth compact with the Cherokees.

This treaty was negotiated at Washington, January 7, 1805, by Henry Dearborn, Secretary of War, and seventeen Cherokee chiefs and warriors. The object appears to have been to adjust certain claims of the Cherokees and Chickasaws to the same lands, lying between the Tennessee river & Duck river, in what is now West Tennessee. This was done by obtaining a relinquishment to the United States of "all rights, title, interest, and claim, which the Cherokees, or their nation, have, or ever had," to the tract described, except that two reservations of small portions of this tract are made by the Cherokees.

The United States give \$10,000 and certain privileges, in consideration of the above relinquishment.

The United States also agree to use their influence to have a certain boundary established between the Cherokees and Chickasaws, on the south side of the Tennessee river; "that it is understood, that the contracting parties, that the United States do not engage to have the aforesaid line established, but only to endeavor to prevail on the Chickasaw nation to consent to such a line, as the boundary between the two nations."

Here it is implied, in the strongest manner, that the United States had no right to encroach upon Indian territory, or to fix boundaries between neighbouring tribes; and that these tribes had, as separate nations, the unquestioned power to settle their own boundaries.

The Government of the United States was willing, however, to act the part of a mediator in the adjustment of these boundaries.—*Ratified by Mr. Jefferson and the Senate.*

Treaty of Chickasaw old Fields, or eleventh compact with the Cherokees.

This treaty was executed by Return J. Meigs and James Robertson, on the one part, and five Cherokee Chiefs on the other, September 11, 1807. It was made to "elucidate" the next preceding treaty, or to ascertain the real intention as to the boundary. The Cherokees were to receive \$2,000 for "their readiness to place the limits of the land ceded, out of all doubt; and it was stipulated that the Cherokees hunters, as has been the custom by such covenants, may hunt on such ceded tract, until by the fulness of settlers, it shall become improper."

This is the second instance, in which a privilege to hunt on ceded lands is granted; that is, the Cherokees were allowed to exercise the same rights of ownership over land which they had quitclaimed and sold, and for which they had been paid, as (if we are to believe the present Secretary of War,) they could ever exercise over any of their lands, which had not been ceded. I am willing to presume, however, that the Secretary of War, after mature deliberation, will abandon a position so utterly untenable.

The treaty was ratified by Mr. Jefferson in the usual manner.

Second treaty of Washington, or twelfth compact with the Cherokees.

The sole object of this treaty was to obtain for South Carolina a small portion of mountainous country, lying at the northwest point of that State. It was executed by Geo. Graham, and six Cherokee Chiefs, March 22, 1816.

Art. 1. "Whereas the executive of South Carolina has made an application to the President of the United States to extinguish the claim of the Cherokee nation to that part of their lands, which lie within the boundaries of the said State, as lately established and agreed upon between that State and the State of North Carolina; and as the Cherokee nation is disposed to comply with the wishes of their brothers of South Carolina, they have agreed, and do hereby agree, to cede to the State of South Carolina, and forever quitclaim, to the tract of country contained within the following bounds."

[Here the bounds are described, comprising a tract now in the northwest corner of South Carolina. The tract was of small extent and very little value, as it is among the mountains.]

Art. 2. The United States agree, that the State of South Carolina shall pay the Cherokees \$5,000

for this grant, in ninety days: "Provided, That the Cherokee nation, shall have sanctioned the same in council; and provided also, that the executive of the State of South Carolina shall approve of the stipulations contained in this article."

This treaty was ratified by the parties; viz. President Madison and the Senate, and the Cherokee nation in council assembled; and it was doubtless approved by the Governor of South Carolina.

Here is another perfect illustration of the manner in which the several States obtained a title to lands, which had remained the property of the Indians; though the lands appeared, according to the maps, to belong to those States. White men, not Indians, made the maps. The northwest corner of South Carolina, as that State appeared on the map, still belonged to the Cherokee Indians. The State wished to obtain possession of this little fraction of mountainous territory. In a manner perfectly fair and honourable, she applied to the general government requesting that the territory might be purchased of the rightful owners. She does not say that the land belongs to her; but simply that North Carolina has agreed with South Carolina, as to the boundary between them, when the land shall have been obtained of the Cherokees. She does not pretend that the Cherokees are bound, or that their rights are in any degree affected, by agreements between North Carolina and South Carolina, as to the boundary between them, when the land shall have been obtained of the Cherokees. This is a correct view of the subject; and quite as applicable to Georgia, as to South Carolina, or any other State.

WILLIAM PENN.

## MESSAGE.

Of the Principal Chief of the Cherokee Nation, submitted before the National Committee and Council, in joint Committee of the whole, Wednesday, October 14th, 1829.

To the Committee and Council.

In General Council convened.

Friends and Fellow Citizens.—As Representatives of the Cherokee people, you have again convened under the Constitutional authority of the Nation. This sacred privilege, of assembling in General Council of the Nation, to promote the interest and happiness of our citizens, is one among the greatest blessings which we have derived from the Great Ruler of the Universe.—It is a right which we, as a distinct people, have ever exercised, and our prerogative so to act has been recognised by the Government of the United States, and those fostering care we have merged from the darkness of ignorance and superstition to our present degree of advancement in civilized improvement. It has therefore become your duty to guard and protect the rights and happiness of your constituents, by adopting such laws for their common welfare, as will avert any abuse of the legitimate privileges guaranteed under the Constitution.

During the last session of the General Council, you determined on the expediency of sending a Delegation to represent the grievances of the Nation to the General Government, and at the same time earnestly requested that I should accompany them. I now submit, for your information, documents containing the correspondence between the Delegation and the officers of the Government, on the various subjects appertaining to the mission. You will perceive from these documents that the late administration did not act upon any of the subjects submitted by the Delegation, but referred them all to the consideration of the present administration. At an early day, a protest was laid before the late President, through the Secretary of War, against the proceedings of Georgia, relative to the extension of her laws over the territory within our jurisdiction, believing, at the same time, that he would have deemed the matter of sufficient importance to have submitted a special message to Congress, respecting so unjust an assumption of power on the part of Georgia; but finding that our anticipation would not be realized, and being desirous that the true sentiments of the Nation on this subject should be made known to that honorable body, the Delegation, at a late hour, presented a memorial and protest.

When on the eve of leaving Washington, and only awaiting the decision of the President on Reid's claim for ardent spirits, illegally introduced into the Nation, and confiscated under our laws, the Delegation, very unexpectedly, received from the Secretary of War, the much talked of letter of the 18th April last. The subject having been laid before Congress, and the sentiments of the Nation fully expressed, the opinion of the Delegation not being in the slightest degree affected by the arguments advanced by the Hon. Secretary in favor of Georgia's extending her sovereign jurisdiction over a portion of our territory, and withal, being in readiness to depart, and anxious to return home, they did not deem it necessary to make any reply. The extraordinary latitude of construction given by the Secretary, on the sovereignty of Georgia, exhibits a glaring attempt of innovation in our political rights, and is calculated to effect seriously our relationship with the General Government.

Georgia, to add to our grievances in the many outrages committed by her intrusive and lawless citizens, has lately set forth an unheard of claim, before, to a large portion of our lands, under the very absurd pretension that they were purchased from the Creeks by the United States, under the Treaty concluded with McIntosh and his party at the Indian Springs; and a survey has been made by the authority of Georgia, which is called the new line: Beginning at Suwannee old Town on the Chattahoochee River, thence to the Six on the Etowah river, thence to the confluence of the Six as a part of the boundary line, to its confluence with the Oostanaulee, they resumed the survey from the north bank of my ferry landing at the mouth of the Oostanaulee, through my lane and along the wagon road leading to Alabama, to a point 16 or 17 miles west of my residence, which road, in the surveys reports, they have been pleased to style the Old Creek path. It is well known that many of the citizens of Georgia had previously intruded upon these lands; and after committing many flagrant aggressions, upon the persons and property of our frontiersmen, and anticipating the survey, they had been put in possession of the facts relative to the lands thus intruded upon, and unjustly attempted to be wrested from us.

In the archives of the U. States are to be found public documents that afford abundant evidence to convince the world that this land is the soil of the Cherokees,—that the boundary line between this and the Creek Nation has been definitively and satisfactorily established, and this agreement recognized and sanctioned by the treaties with the United States, and also acquiesced in and observed on the part of Georgia.—The course taken by the Secretary of War in this matter seems strange, as you will see, from the documents submitted, that this unfounded claim to a portion of our lands was brought to his view by the Delegation, and the only attention then given to it by the President, was the positive assurance given by the President, that the intruders should be removed. This unexpected delay in their removal is calculated to encourage them to multiply, and the consequences cannot fail to produce serious evils to our bordering citizens. The portion of country embraced by the claim has ever been in the peaceable and undisputed possession of the Cherokees. The Creek treaty of the Indian Springs, under which the State claims, only ceded to the United States the lands claimed and occupied by the Creeks within the chartered limits of Georgia. They neither claimed nor occupied any land north of the boundary

line previously established and marked out between the two nations, from the Buzzard Roost on the Chattahoochee to the Coosa river opposite the mouth of Will's Creek, thence down to the lower end of the Ten Islands. The exposition of the United States' Commissioners who negotiated the treaty of the Indian Springs, sheweth plainly that they understood the boundary line between the two nations to have been run and established as above stated, and that the Creeks occupied, and claimed, and disposed of lands only on the south side of said line. The new treaty entered into at Washington City, declares the treaty of the Indian Springs to be null and void, because it had been conceived in sin and brought forth in iniquity.—The boundary established by this treaty recognized the Cherokee boundary, and the surveys made under the authority of the United States and Georgia respected it accordingly.

The course of proceeding adopted by the Agents of the Government, in conducting the enrolment of emigrants for Arkansas, through the medium of secret agents, by permitting the emigrants to claim improvements they never possessed, or ever before claimed and have them assessed, is calculated to disturb the peace and tranquility of our citizens. It had been confidently asserted that the emigrants are encouraged by those employed in the service of the Government, and entrusted in this business, to make extra disposition of their improvements to citizens of the United States, thereby adding another class of intruders to annoy our peaceable citizens, on their own soil. It is necessary that you adopt such measures as will cause and effect the removal of such intruders as may be found in possession of improvements abandoned by emigrants. By 8th article of the treaty of Holston, 1791, it is stipulated, "If any citizen of the United States, or other person, not being an Indian, shall settle on any of the Cherokee land, such person shall forfeit the protection of the U. States, and the Cherokees may punish him or not, as they please."

I submit, for your further information, a copy of a communication from his excellency, Wm. Carroll, Governor of Tennessee, under instructions from the Secretary of War, and also a copy of the reply given by the Executive Council.

A crisis seems to be fast approaching, when the final destiny of our nation must be sealed. The preservation and happiness of the Cherokee people are at stake, and the U. States must soon determine the issue—we can only look with confidence to the good faith and magnanimity of the General Government, whose precepts and profession inculcate principles of liberty and republicanism, and whose obligations are solemnly pledged to give us justice and protection. Our treaties of relationship are based upon the principles of the federal constitution, and so long as peace and good faith are maintained, no power, save that of the Cherokee Nation and the United States jointly, can legally change them. Much therefore, depends on our unity of sentiment, and firmness of action, in maintaining those sacred rights which we have ever enjoyed; and in deliberating upon this subject, our minds should be matured with that solemnity its great importance demands. But, contrary to all expectation, the United States shall withdraw their solemn pledges of protection, utterly disregard their plighted faith, deprive us of the right of self-government, and wrest from us our land—then, in the deep anguish of our misfortunes, we may justly say, there is no place of security for us, no confidence left that the United States will be more just and faithful toward us in the barren prairies of the West, than when we occupied the soil inherited from the Great Author of our existence.

JNO. ROSS, by the Principal Chief,  
GEO. LOWREP,  
Assistant Principal Chief.

Vermont Militia.—A bill abolishing all trainings except that required yearly for the inspection of arms has passed to be engrossed in the legislature of Vermont. A motion to dismiss the bill was lost, yeas 49, nays 129. A motion to amend so as to require regimental reviews once in three years was negatived. One member said that the musters and reviews were the worst portion of the system as it regarded expense and loss of time, and that they afforded no military instruction of any benefit.—Another member thought regimental reviews were necessary for field officers to display themselves, and give practical instruction in military tactics.  
Northampton Gaz.

THE POOR AT HOME.—It is frequently urged that we have so many who are ignorant and needy in the midst of us, that we ought not to send our charities abroad. Those who make this excuse were never answered in a more handsome style than by the ladies of Providence. They had made up garments for the Greeks valued at about \$1600. Having closed their labors, they published a Card, informing those ladies and gentlemen who had declined assisting the Greeks on account of having so many poor at home, that they were now ready to make up into clothing, for the poor and needy of Providence, all the cloth which they would furnish for that purpose. They assembled at the time appointed, but not a yard of cloth had been furnished.  
Comment is unnecessary.

## USEFUL MEMORANDA.

London is distant from Edinburgh 395 miles, S. from Dublin 338 S. E. Amsterdam 190 West. Paris 225 N. N. W. Copenhagen 610 S. W. Vienna 620 N. W. Madrid 860 N. E. by E. Rome 950 N. N. W. Constantinople 1660 N. N. W. Moscow 1660 E. S. E. Stockholm 750 S. W. Petersburg 1140 S. W. Berlin 540 W. Lisbon 850 N. N. E.

The Spanish Guerrillas of Venezuela, who for the last eight years have been contending for the King, by making war upon the Republic of Columbia, have at last capitulated, come down from their positions in the mountains of Guire, Tamanach, &c. and have taken the oath of fidelity to the Republic, with the exception of Gen. Arizabal, who prefers to acknowledge the King as his master.

The insurgents, by treaty, evacuated the positions and entered the town of Guapo, with drums beating and colours flying, and delivered up their arms, upon the express stipulation that all the Guerrilla prisoners were to be set free, their chiefs and officers to retain their arms, and during their stay in Columbia, to enjoy all the honours which belong to their stations as military officers.—*N. Y. Daily Ad.*

## OUR NAVY.

It is delightful to perceive a disposition in all men to cherish our little navy. It is grateful to find even the most daring innovators pausing in their wild career of economical reform, before its steady blaze of glory—a glory that, like the sun, in the middle sky, streaks every wave, and is reflecting back from every rock. To the army we owe much. Without a navy we should do nothing. The wealth of our nation, is the wealth of commerce. The

fields of our enterprise, extensive as the plane of waters. The earth affords us only necessities. The wine which sparkles in our glasses—the silks which mantle our lovely females—the rich damask, falling in festoons around the couch of the sleeping beauty—the soft carpet, pressed by the slender feet of laughing girls—are all gathering from the deep blue sea.

To the sailor therefore, we should be grateful—he encounters dangers that we may be secure—he tempts unknown seas, and ours are all the profits. Rude child of the storm, he flies on the wings of the wind, to the uttermost parts of the earth. Cradled on the deep, rocked by the gales of ocean—bending beneath the tempest, or riding on the billows; sweeping the long track of waters, to gather the sweets of every clime; or mingle in the conflict for a people's safety, and a nation's glory; suffering hardships; enduring poverty; mingling with the fierce tribes of other soils, that wealth and safety may be ours; trembling beneath the cold blasts of Zembla, to warm you with her furs; clambering the rugged steeps of the Elder rocks, that you may slumber upon down.

Without a navy, commerce could not live—without commerce, seamen would be starved; and without seamen, the comforts and elegancies of life would not belong to us.

Cherish the navy, as the ark which saved you from the perilous flood; Cherish the tempest riding barque, whose path is a wave of blood.

Snow.—On the 3d inst. Snow fell on Saddle Mountains, Mass. sufficient to whiten the top and sides, thus forming a beautiful contrast with the green fields in the vale below.

## MARRIED.

In this city, by the Rev. Mr. Spring, Mr. Sylvanus Case of Plainfield, to Miss Jane Tooker.

At East Hartford, by the Rev. Mr. Perry, Mr. Russell Risley, to Miss Ruth W. Warren.

At Middletown, Mr. Enoch C. Young, to Miss Esther Clarke, of Middlebury. Mr. Edwin Gardner, to Miss Sally Webster.

At Windham, Dr. Clarence Dyer, to Miss Sally Witter.

At New London, Mr. John Dickinson, to Miss Mary S. Isham.

At Hamden, Mr. Edwin Lockwood, of Norwalk, to Miss Emily Ives.

At Springfield, Mr. Lathrop Blinn, of Wethersfield, to Miss Louisa Rice. Stephen L. Peck, Esq., of Lyme, to Miss Dana McIntosh.

## DIED.

At Middletown, on the 7th inst. Capt. Ichabod Miller, aged 50 years.

At North Coventry, on the 20th ult. Dea. Jesse Cooke, 69.

At Vernon, Mrs. Aurelia Cooley, 74, relict of the late Dr. Samuel Cooley, of Boston.

At Hampton, Mr. Ebenezer Grow, 74.

At Litchfield Mr. Wm. Hutchins, of Bolton, 28.

At New London, Mr. John Shepard, 82. Miss Mary Richards, 55.

At Whitehall, N. Y. Mr. Nathaniel Boardman, formerly of this city.

At Mobile, Mr. Abel Clark, 24, son of Mr. Giles Clark, of Saybrook.

At Centerville, Maryland, Mr. Andrew Peters, aged 20, son of the Hon. John Thomson Peters, of this city.

## NOTICE.

THE Conference of Baptist Churches comprising the Westfield Association, will be held with the Church in Communion, on the 1st Wednesday of December, at ten o'clock, A. M. A general invitation is hereby given to the members of our Churches to attend this meeting. The Ministers and Deacons and Delegates, are requested to assemble in the meeting house on Tuesday afternoon preceding, at half past one o'clock, to deliberate on the concerns of the Churches.  
D. WRIGHT, Sec'y.

## NEW YORK AND HARTFORD

## STEAM BOAT LINE.

OLIVER ELLSWORTH, Capt. THOMAS STOW.

MACDONOUGH, Capt. DANIEL HAVENS.

THE OLIVER ELLSWORTH leaves Hartford, on Mondays and Thursdays, at 11 o'clock, A. M. and New York, Tuesdays and Fridays, at 4 o'clock, P. M.

The MACDONOUGH leaves Hartford, Wednesday and Saturdays, at 11 o'clock, A. M. and New York Mondays and Thursdays, at 4 o'clock, P. M.

Passengers received and landed at the usual landing places on the River.

Stages will be in readiness at Lyme to forward passengers to New London. Also, on the arrival of the Boats at Hartford, to forward passengers to Massachusetts, New Hampshire and Vermont.

C. H. NORTHAM, Agent.

Union Wharf.

April 3, 1829.

## \$2 TO NEW YORK AND FOUND, AND FREIGHT AT A REDUCED PRICE.

THE OLIVER ELLSWORTH, Capt. THOMAS STOW.

MACDONOUGH, Capt. DANIEL HAVENS.

THE OLIVER ELLSWORTH leaves Hartford, on Mondays and Thursdays, at 11 o'clock, A. M. and New York, Tuesdays and Fridays, at 4 o'clock, P. M.

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April 3, 1829.

## PROTECTION

## INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals of FIRE and MARINE INSURANCE. RANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved indorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

W. M. ELLSWORTH, President.

THOMAS C. PERKINS, Secretary.

Hartford, July, 1825.



## POETRY.

For the Christian Secretary.

Ma. Editor,  
I do not remember to have seen the following lines in print, and if you think them worthy of a place in the Secretary, they are at your service. They were written by a young gentleman in South Carolina, who, though unacquainted with the saving merits of Jesus, seems, nevertheless, to have some pleasing knowledge of his Character and humilitations.

A SUBSCRIBER.

And Jesus saith unto him, the foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head. Matt. 8th. 20th.

The bird that hails the new born day,  
Its thoughtless joy may gaily sing,  
May waver in the evening ray,  
And rove afar on idle wing;  
When tempests frown, and night hath come,  
That careless bird hath yet a home.

The fox that with a vagrant face  
Prowls lawless through the night's domain,  
A stranger to his kindred race,  
An out-law on his native plain,  
When danger threatens may fearless roam,  
The out-cast fox hath yet a home.

But He, who, guiltless as the bird,  
Yet out-cast as the fox from man,  
Hath borne the wrath that man incur'd,  
And bound him to his God again;  
Mid danger, storm, and midnight gloom  
The Son of Man hath not a home.

He said—let all before his throne  
The grateful song in triumph raise,  
'Tis 'tho' thousand worlds are all his own,  
Tho' countless systems speak his praise,  
The Saviour God for man hath come,  
And owes himself without a home.

## THE CHRISTIAN ISRAEL.

BY JAMES MONTGOMERY.

Thus far on life's perplexing path,  
Thus far the Lord our steps hath led;  
Safe from the world's pursuing wrath,  
Unharm'd though floods hung o'er our head;  
Here then we pause, look back, adore,  
Lark ransom'd Israel from the shore.

Strangers and pilgrims here below,  
As all our fathers in their day,  
We to a Land of Promise go,  
Lord! by thine own appointed way;  
Still guide, illumine, cheer our flight,  
In cloud by day, in fire by night.  
Protect us through this wilderness  
From serpent plague and hostile rage;  
With bread from heaven our table bless,  
With living streams our thirst assuage;  
Nor let our rebel hearts repine,  
Or follow any voice but Thine.

Thy righteous laws to us proclaim,  
But not from Sinai's top alone;  
Hid in the rock-cliff, be thy name,  
Thy power, and all thy goodness shown;  
And may we never bow the knee  
To any other gods but Thee.

## SONNET.

Imitated from the Italian of Gualtiero Passerini.

BY THE SAME.

If in the field I meet a smiling flower,  
Methinks it whispers, "God created me,  
"And I to Him devote my little hour,  
"In lonely sweetness and humility."  
If, where the forest's darkest shadows lower,  
A serpent quick and venomous I see,  
It seems to say,—"I, too, extol the power  
"Of Him, who caused me, at his will, to be."  
The fountain purring, and the river strong,  
The rocks, the trees, the mountains raise one song:  
"Glory to God!" re-echoes in mine ear—  
Faithless were I, in wilful error blind,  
Did I not Him in all his creatures find,  
His voice through heaven, and earth, and ocean hear.

From Dick's Philosophy of a Future State.

On the apprehensions and forebodings of the mind, when under the influence of remorse.

The apprehensions of the mind, and its fearful forebodings of futurity, when under the influence of remorse, may be considered as intimations of a state of retribution in another world.

As the boundless desires of the human mind, the vast comprehension of its intellectual faculties, and the virtuous exercise of its moral powers, are indications of a future state of more enlarged enjoyment, so, those horrors of conscience which frequently torment the minds of the wicked, may be considered as the forebodings of future misery and woe. For it appears as reasonable to believe, that atrocious deeds will meet with deserved opprobrium and punishment in a future state, as that virtuous actions will be approved of and rewarded; and, consequently, we find, that all nations who have believed in a future state of happiness for the righteous, have also admitted that there are future punishments in reserve for the workers of iniquity. Every man has interwoven in his constitution a moral sense which secretly condemns him when he has committed an atrocious action, even when the perpetration of the crime is unknown to his fellow-men, and when he is placed in circumstances which raise him above the fear of human punishment. There have been numerous individuals, both in the higher and lower ranks of life, who, without any external cause, or apprehension of punishment from men, have been seized with inward terrors, and have writhed under the agonies of an accusing conscience, which neither the charms of music, nor all the other delights of the sons of men, had the least power to assuage. Of the truth of this position, the annals of history furnish us with many impressive examples. The following may suffice as specimens:—

While Belshazzar was carousing at an impious banquet with his wives and concubines and a thousand of his nobles, the appearance of the fingers of a man's hand, and of the writing on an opposite wall, threw him into such con-

sternation, that his thoughts terrified him, the girdles of his loins were loosed, and his knees smote one against another. His terror, in such circumstances, cannot be supposed to have proceeded from a fear of man; for he was surrounded by his guards and his princes, and all the delights of music, and of a splendid entertainment. Nor did it arise from the sentence of condemnation written on the wall; for he was then ignorant both of the writing and of its meaning. But he was conscious of the wickedness of which he had been guilty, and of the sacrilegious impiety in which he was then indulging, and, therefore, the extraordinary appearance on the wall, was considered as an awful foreboding of punishment from that Almighty and Invisible Being whom he had offended.

—Tiberius, one of the Roman emperors, was a gloomy, treacherous, and cruel tyrant. The lives of his people became the sport of his savage disposition. Barely to take them away was not sufficient, if their death was not tormenting and atrocious. He ordered, on one occasion, a general massacre of all who were detained in prison, on account of the conspiracy of Sejanus his minister, and heaps of carcasses were piled up in the public places. His private vices and debaucheries were also incessant, and revolting to every principle of decency and virtue. Yet this tyrant, while acting in the plenitude of his power, and imagining himself beyond the control of every law, had his mind tortured with dreadful apprehensions. We are informed by Tacitus, that in a letter to the Senate, he opened the inward wounds of his breast, with such words of despair as might have moved pity in those who were under the continual fear of his tyranny. Neither the splendour of his situation as an emperor, nor the solitary retreats to which he retired, could shield him from the accusations of his conscience, but he himself was forced to confess the mental agonies he endured as a punishment for his crimes.—Antiochus Epiphanes was another tyrant remarkable for his cruelty and impiety. He laid siege to the city of Jerusalem, exercised the most horrid cruelties upon its inhabitants, slaughtered forty thousand of them in three days, and polluted, in the most impious manner, the temple, and the worship of the God of Israel. Some time afterwards, when he was breathing out curses against the Jews for having restored their ancient worship, and threatening to destroy the whole nation, and to make Jerusalem the common place of sepulture to all the Jews, he was seized with a grievous torment in his inward parts, and excessive pangs of the colic, accompanied with such terrors as no remedies could assuage. "Worms crawled from every part of him; his flesh fell away piece-meal, and the stench was so great that it became intolerable to the whole army; and he thus finished an impious life, by a miserable death." During this disorder, says Polybius, he was troubled with a perpetual delirium, imagining that spectres stood continually before him, reproaching him with his crimes.—Similar relations are given by historians, of Herod who slaughtered the infants at Bethlehem, of Galerius Maximianus the author of the tenth persecution against the Christians, of the infamous Philip II. of Spain, and of many others whose names stand conspicuous on the rolls of impiety and crime.

\* Rollin's An. Hist.

"THE HEART IS DECEITFUL ABOVE ALL THINGS, AND DESPERATELY WICKED."—How lamentably true is this description of the heart of man in its unsanctified state! There is not in all the Bible a more complete picture of human nature, than is contained in these words. Deceitful; assuming a thousand borrowed features, and numberless false appearances; deceiving its enemies, its friends, itself, and all but Omnipotence.

Deceitful above all things; there is on earth nothing like it. Plants appear beautiful to the eye, that are poison to the touch, and even to the smell. Animals decoy their prey, lie in ambush, as the lion, &c. to elude their pursuers by deceiving them, as the fox. The heart is desperately wicked; wicked in its tempers, desires, objects, and in its varied secret operations. It is wicked, being the corrupt fountain of all open wickedness—of all actual sin. It is desperately wicked; there is a kind of fury, of desperation, characterizing the human heart. It outrages the laws of civil society, the laws of common sense and decency; the laws of nature, and of God. It defies the justice of Heaven, runs upon the bosses of his buckler, draws near the flaming pit of woe, as if courting its terrors and torments, as if studiously and inflexibly determined on damnation! What is this but desperation? What but moral madness?

And how interesting is this sad portrait, when it is understood to be that of every unregenerate soul. Traces of this deceitfulness and wickedness remain in all, until sanctifying grace has accomplished its great work in the heart; yea, traces of it return whenever sanctification is lost, whenever perfect love fills not the soul.

Hence it is, that among those who have a measure of religion, there is often a want of perfect moral honesty; and this, by a discerning mind, may be seen as frequently as a want of faith, love, heavenly mindedness, or any Christian graces.

Thousands of unsanctified professors, hesitate not for a moment to appear under some disguise. They cover up their real motives, desires, objects, opinions, &c. while they assume motives, desires, objects, and opinions which are not their own. What is his but lying? Lying by system, habitually, and perhaps without remorse of conscience.

The pharisee and the infidel, the ungodly sinner, all may congratulate themselves on their own integrity, and perfection in moral honesty; they will admit the correctness of our animadversions on unsanctified Christians, but are ignorant that they are no better off themselves, that they are sunk still deeper in iniquity. Here is another proof of the correctness of those words at the head of our remarks: *their hearts deceive them.*

We apprehend that nothing but Omnipotent grace can change this moral temper of the soul. That can effect the work, can begin, carry forward, and bring it to perfection. And in this view of the subject, what the poet said, perhaps without realizing how much truth there was in his remark, is a most important doctrine, viz. "An honest man's the noblest work of God."

We will not boast of any extraordinary attainments ourselves; but will say, we are always pleased with an air of frankness, of honesty, integrity, of undissembled sincerity; while a knavish cunning, an air of hidden design, affected good will, and manifest dissimulation, are more disgusting to us, if possible, than the profane ribaldry and first argument of the uncultivated sons of Neptune. Strange as it may appear, we believe there is often less deceit, as much integrity, and more moral rectitude in the hardy son of the ocean, whose preaching is the roar of warring elements, whose paw is at the mast head, whose church ornaments are sheets of red lightning, and his music the deafening thunder,—than in the old professor of religion, who has the measured formality of outward godliness, but to its vital purity and holy efficacy is an entire stranger. Will then this professor go from the earthly to the heavenly sanctuary, from the visible church on earth to the church of the first born in Heaven, while the unlettered and unfavourable mariner, who acts up to the light and privileges granted him, shall plunge from his post of danger aloft into a watery grave, and his soul into an abyss of fire? Not if there is justice in Heaven—not if Jehovah is on the throne of the Universe.

Sincerity, integrity, honesty, and faithfulness, are approved and rewarded in Heaven; but deceit and wickedness ruin those that live and die in their contamination.—N. E. Herald.

From the Brunswick.

## EXTENT OF INDIVIDUAL INFLUENCE.

The material productions of the earth perish and revive, but they uniformly flourish with the same form, the same luxuriance. The flowers of the field, the beasts of the desert, exhibit the evidences of no higher perfection, than on the day when they sprang into existence at the fiat of their Creator.

Not so with the productions of mind. The opinions and energies, vanishing at one time, re-appear at another: and that intelligence which would otherwise be buried in dark obscurity, is transmitted as a rich legacy from one generation to another. Each successive age employs the discoveries of that which preceded it, and transmits to that which is to come, more numerous and valuable means of improvement. Such is the progressive order observed in the great family of man, and such is the gradual ascent prescribed by the limit of the human faculties. But in this uniform advancement, in this regular gradation, we are often startled by the appearance of an individual, whose character combines all that is powerful in intellect, or beautiful in genius: in whose mind are condensed those energies, that constitute him, as it were, a "moiety of the universe." Such in philosophy was Newton, the favourite of nature, to whom she revealed those secrets, that were hid from the foundation of the world. Who first of our race, stood on this little floating atom, and measured the mighty mass of this material universe; and whose energetic and powerful mind discovered that law of nature which connects the physics of earth, with the unexplored mysteries of heaven. Such in poetry, were Shakespeare and Milton, who painted in "thoughts that breathe, and words that burn," those graces that adorn human nature with all the loveliness of virtue; and of whom it will be impossible to say how far they transcend the ordinary boundaries of the human intellect, until an age shall arise, which has ceased to derive its riches from the exhausted treasures of their creative imaginations.

In contemplating minds endowed with such varied powers, we can scarcely reconcile them to that consistency of character with which the laws of nature seldom dispense. Such high elevation of talent, must give its possessor a corresponding influence among his fellow-men, and enable him to leave on the world an impression as extended as it is permanent. Nor is such an influence confined to the lofty stations of life. Even the humble cottager, in the tranquil variety of the peaceful hamlet, may exert, for the good of the few around him, an energy of active benevolence, which in another station and in a more tumultuous age, would designate him as the hope of nations and of the world.

Political power presents illustrious instances of the extent of individual influence. To wield the destinies of empires, to regulate the political movements of a continent, to stamp on the frame of civil society, the deep impression of his existence, and leave to the world a lasting memorial of his greatness—such are the aims of the enlightened statesman. The history of nations, and the record of cabinets, will inform us that such extensive influence has been attained. We have ourselves beheld the individual, whose influence could gather together the nations of the earth, and pour them forth like the accumulated ocean of waters. We have seen the man whose energy could unite the whole into a vast mass of interest and empire. But the restraints of conscience are too weak to resist the impulses of gratified ambition. The whispers of virtue are disregarded amid the pleasures of conquest. And that power which might have been employed in diffusing the blessings of morality, and the knowledge of Christianity, too frequently degenerates into despotism. And the individual himself, who receives in the detestation of his fellow-men, the meet reward for such prostitution of power, is happy to escape, in the loneliness and silence of the tomb, the just indignation of a once subjugated world. Thus in outraging the moral sentiments of a community, it sows the seed of its own inevitable dissolution. No dynasty can withstand the justly awakened indignation of a people.

But there are spirits, whose views are not limited by this little scene of human ambition, and who would leave the record of their existence, not only on the political, but also on the moral features of this world's history. In her various forms of grandeur, nature on every side fills us with admiration. In the murmuring rill and in the mountain cataract we hear the voice of Him, who formed from chaos this beautiful system of the universe. But it is in the beautiful and the sublime of human character, that we witness, most, that which reminds us of the perfection of the Creator.

It is useless to observe that such elevation of character must exert an extensive influence among mankind. For an illustration of the effects of moral character, we will point to the fearless and philanthropic Luther, who, like a rock amid the turbulence of the tempest, encountered single and alone the power of the world. We will point to that defender of the truth, almost forgetting the forbearance of a Christian in the boldness of conscious rectitude, and overturning, by individual exertion, the throne of Antichrist.

Let the example of Luther exist forever, as a memento of influence successfully exerted in the cause of religion and humanity. Let the record of his existence forever remain, to vindicate the dignity of human nature, and illustrate the power of moral principle. The effects of his exertions have been extending and increasing, and, even at the present day, the name of Luther is written upon every institution which insures to us the existence of civil and religious liberty.

Such is the influence of individual character, when sustained by those attributes that constitute the dignity of man. With such examples before us, from the history of the past, with so evident manifestations within us of the moral principles by which this universe is governed, how clearly are we taught the wisdom of unshaken rectitude. With the consciousness of having exerted to the utmost our talents in promoting the dearest interests of virtue and man, whether in success or in failure, we can at least enjoy the heartfelt delight of happy retrospection.

We can behold in one long continued series, those years of active benevolence, those periods of heroic suffering, which are at once our merit and reward.

If we receive not the applause of the world, let us recollect that there is a purer pleasure in the very consciousness of moral excellence. If we receive not the tribute of gratitude which we have deserved from the present age, another age may do justice to the purity of our intentions.

We have seen the influence of the despot, like the glimmer of the midnight taper, extinguished by the memory of his cruelties and his vices. But the name of the philanthropist exists forever; neither limited by national barriers, nor changing with the changes of time: its home is the universe—its dwelling-place eternity.

From the Philadelphia Recorder.

## "WE ALL DO FADE AS A LEAF."—Isa. lxxv. 6.

I know of nothing which more forcibly impresses the mind with the shortness and vanity of this life, than contemplation amid the scenes of autumn. Spring is a season to admire, but autumn is emphatically one to love—it is a time peculiarly calculated to awaken, and cherish holy and profitable reflections. The sighing wind, falling leaves, and soft melancholy which these inspire, seem to say, how much ye remind one, ye dying emblems of the destiny of man,—of that time which is so rapidly approaching, when I too, shall "fade as a leaf," and shall mingle my dust "with the clouds of the valley." Truly may it be said of all mankind, "here to day, and gone to-morrow." I thought surrounded by all that makes life sweet, how often are mortals called to resign all "into the hands of Him who gave them!" How often does the mourner look upon the vacancies which once were filled by the tender objects of his affection, and sigh as he remembers that the "places which knew them once, shall know them no more forever!" O, what is this world? A wilderness where earthly hope blossoms but to fade, and where every thing around us bears the visible marks of Adam's sin. "Ye shall surely die," sounds in the ear of the young, troubles the heart of the worldling, and fixes the sting of misery in the bosom of all who cannot say, "through faith in Christ Jesus," "O, death, where is thy sting, O, grave where is thy victory!" But let us direct our attention to a brighter prospect, and remember that it is only the mortal body which shall fade as a leaf; while the immortal spirit shall live for ever, either in the enjoyment of eternal bliss, or in the exquisite torture of eternal misery. And while we daily see and feel that "we all do fade as a leaf," let us not forget to add, "for this corruptible must put on incorruption, and this mortal shall put on immortality." O, how cheering to the Christian is the prospect of a glorious resurrection! A few short years, and earthly hopes, and joys, earthly trials, and above all, hateful sin, will have vanished away for ever! Then, in Christ's appointed time, the transporting, though solemn day, shall come when the "archangel's trump shall sound," and the saints shall arise to meet their Lord in the air. O! the wondrous bliss that will fill the happy soul when first it beholds that countenance, before whose brightness "angels veil their faces"—hears the songs of angels, and the triumphs of the redeemed, welcomed upon its safe arrival at the blessed mansions of heaven, after a journey of tribulation and sorrow, toil, and care, and pain. But here let my presumptuous pen stop, and only say,

"O skill for human reach too high,  
Too dazzling bright for mortal eye."

To those who are "halting between two opinions"—to the careless and indifferent, and to all who know not God, and obey not the Gospel of our Lord Jesus Christ, let me say, time is short. "We all do fade as a leaf!"

prepare to meet thy God"—fly to the only safe refuge for sinners, even the shelter of a Saviour's everlasting love, and though thy body soon shall fade, thy soul shall live, and be forever with the Lord.

Just as earth's flowers droop and die,  
So all her fleeting joys decay;  
They flutter round our path awhile,  
Then falsely vanish quite away.

A day they bloom, but quickly chide,  
Their scattered leaves to mortals tell  
Their growth is earthly, like her joys,  
And only doomed to claim farewell.

Not so the blessed hope which here  
Are only to the Christian given;  
Which, though they sweetly bud below,  
Their perfect bloom must be in heaven.  
H. M.

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